it extending indivisibly and uniting all objects so
that none is really separate from it or quite separate
from other objects. "It stands" says the Gita "un-
divided in beings and yet as if divided." Thus each
'object is that Infinite and one in essential being with
,all other objects that are also forms and names—
powers, numens—of the Infinite.
This incoercible unity in all divisions and
•diversities is the mathematics of the Infinite,
indicated in a verse of the Upanishads
—"This is the
•complete and That is the complete; subtract the
•complete from the complete, the complete is the
remainder." For so too it may be said of the infinite
:self-multiplication of the Reality that all. things are
that self-multiplication; the One becomes Many, but
..all these Many are That which was already and is
•always itself and in becoming the Many remains the
One. There is no division of the One by the
•appearance of the finite, for it is the one Infinite that
•appears to us as the many finite: the creation adds
nothing to the Infinite; it remains after creation
what it was before. The Infinite is not a sum of
•things, it is That which is all things and more. If
this logic of the Infinite contradicts the conceptions
of our finite reason, it is because it

exceeds it and
•does not base itself on the data of the limited pheno-
menon, but embraces the Reality and sees the truth
•of all phenomena in the truth of the Reality; it does
not see them as separate beings, movements, names,
forms, things; for that they cannot be, since they
.could be that only if they were phenomena in the